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10th Februaury - 16th February 2018



50 MIND-BLOWING ISLAMIC POSTS

On the Internet This week!
By Muslim Social Media Users and Bloggers

WEEK 9

Pristinecreed.com/laythslist/



First to benefit

...Is the first to read

All praise is due to Allah, the Lord of the Alameen. May His peace and blessings be upon our noble prophet Muhammad (salallahu alayhi wasalaam), his household, his companions and all those who follow his laid path till the day of judgement.

One of the attractions in producing a listicle like this is that one is forced to read. Yes, to really read. We doubt if you'll ever open another edition of this compilation if past edition(s) have been a collection of unworthwhiles.

It is this necessity that also make us among the first (if not the first) to benefit from what we publish. Alhamdulillah for that.

This editorial is inspired by two articles here this week (No 1 and No 19). Somehow, while this compilation was passing through our "assembly line" in the process of making it whole from fragments, a heart here was moved by those two articles, and the message reached home.

If there is anything this editorial is trying to say, it is to thank Allah for making us the first to benefit from what we publish.

You as the reader may be the second or the eight hundredth, no panic, the goodness is just that the benefit herein didn't stop with us.

And all praise is due to Allah, the Lord of all that exists.

Please contact us if you'll like us to follow your posts, or if you'll like to **nominate someone whose posts can be followed by us**. We'll be especially glad to have your nominations! We'll just recommend you inform the person you nominate as soon as possible.

To contact us is simple, all our social media addresses, email and phone numbers are just at the end of this page.

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For nominations, pls call/text/whatsapp:

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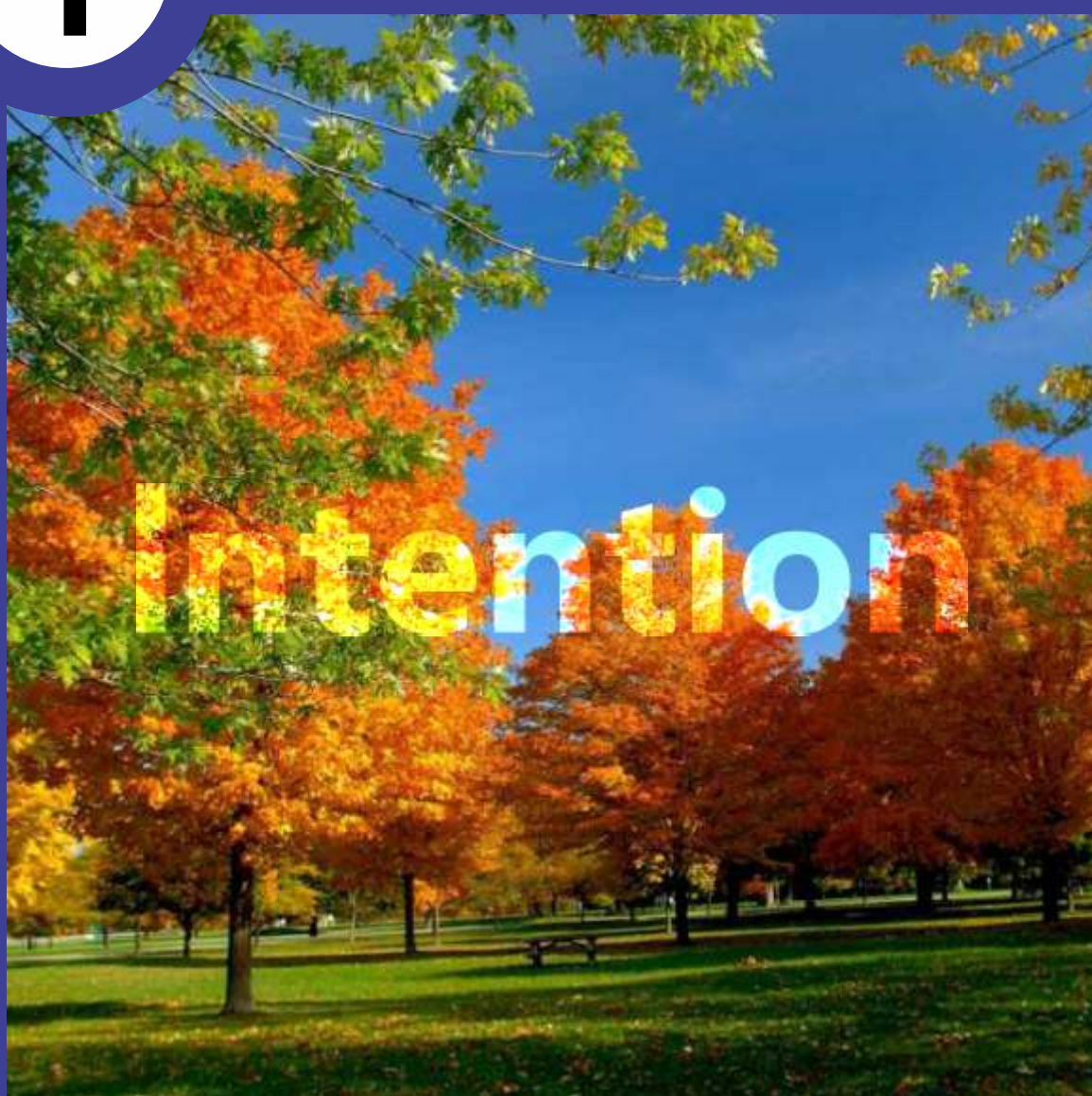
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Many times we come across well written articles reminding us about what we probably know but not paying attention to. One of such articles is the one written on the importance of intention. It makes my day may Allah reward the writer abundantly.

=====

For hundreds of years, scientists had toiled away in their labs in the dream of inventing an apparatus of some sort that could transform worthless materials into precious ones. Alchemists really did believe that this was possible and dedicated endless hours of their time in its pursuit.

In reality however, such an apparatus does exist. In fact, it's within the reach of every single human being, but is severely unnoticed and underused.

The Niyyah/intention.

"Come on!" I hear you say, "They aren't the same!"

You're right, they aren't the same, for this apparatus doesn't transform iron to gold, rocks into diamonds, or any temporary material into another temporary material, but transforms ordinary day to day actions into everlasting good deeds that'll escort a person to the eternal gardens of Jannah.

Eating, drinking, dressing, training, studying, socialising, posting, sleeping and their likes will all perish, as will everything else in life. However, when such actions are passed through this transformer - the intention - they are made priceless and eternal.

It's for this reason that those before us never switched off this transformer, ensuring that it operated around the clock as they passed through it just about everything!

Mu'aadh Ibnu Jabal said:

"I sleep and then wake up to pray at night, and so I expect Allah to reward me for my sleep just as I expect Him to reward me for my prayer."

(Al-Bukhari)

He made sure that he added a intention for his sleep – to regain strength for worship – and thus Mu'aadh anticipated reward for every second of his sleep.

Ibnu Abi Jamra said:

"I wish that some of the scholars of Islam would devote their *entire* time to teaching people intention setting for their actions, where such scholars would sit and educate people in this regard without doing *anything* else. This is because many people fell into ruins for no reason other than falling short in their intentions."

(Al-Madkhal)

A teacher of mine once told me that he and a few others were sat with their Shaykh in Yemen within his house, when someone knocked on the door. My teacher said, "I got up to open the door but the Shaykh stopped me and said, 'What are you doing?' I said, 'I'm going to open the door' He replied, 'Is that it?' I said, 'Yes' He said, 'In that case, let me open the door instead' which he did.

When he came back to the study circle, the Shaykh said, 'Your intention was to just open the door, that's why I told you to sit down. As for me, I intended to (1) walk towards the assistance of my brother, (2) to apply the Sunnah of smiling at him, (3) to apply the Sunnah of the Islamic greeting, (4) to apply the Sunnah of handshaking, (5) to make a space for him next to me, (6) to apply the Sunnah of honouring the guest...'" and he continued listing his intentions till he'd mentioned around forty!"

Those who adore Allah see it as major betrayal to allow any of their ordinary doings to take place without Allah being the goal, and should they forget to do so, they repent, as if they'd committed a sin.

As an exercise, gather your family or friends, and then - on paper – create three columns with the headings of:

(1) 9am-5pm

(2) 5pm-11pm

(3) 11pm-9am

Then, brainstorm as many of the day to day activities that

people engage in, down to the very last details like using the bathroom, and place them within their respected hours. When you're finished, discuss how an Islamic intention could be attached to each and every one of them.

Incorporating this Sunnah requires discipline, as one trains himself to pause, think and calmly question his motives before every one of his actions, till, with the passage of time, he finds that his sleeping and wakefulness, his giving and withholding, his speaking and refraining, his anger and calmness, his eating and drinking, his entries and exits are connected to a clear intention.

True failure is when one's worship becomes ordinary day to day doings, whilst success is when such ordinary doings becomes worship.

Perhaps after the above, you and I will never see the famous prophetic statement in the same way again, when he said:

“Actions are by intentions, and each person shall be rewarded according to his intention”
(Bukhari and Muslim)

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Musa Adebayo Idris

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BEHAVE MANNERLY (AN NASEEHA)

BY USTADH ABU NAASIR ()



...It is a problem these days, the fitnah people do with people they ask questions these days is that they record them without them knowing. An elderly person was recorded recently less than a week or so ago, he was almost crying when started hearing the audio in public. He said but you did not tell me you are recording me. He was almost weeping until he (the recorder) makes fitnah with this.

Young people do that now especially when they know that he erred it that position that he holds. The person in his own knowledge, when you were asking him, you did not ask him what you know. You are asking him what you he knows about what you are saying and he said what he knows and then you record it and then you start hearing a younger person now playing his audios and making a lecture upon the answer somebody says. That's what he knows and as for error, nobody is free from it. In fact it's one of being a scholar. You must err.

So, people should stop all this practice, if you want to record him, tell him. Allah says, "And do not spy on one another," (49: 12). Is it today that one learned person have a view and another person as a view? Is it today? Or is it today that it will end? It will not end today. So leave him, that's what he believes. If you believe some other thing, you sit down and teach your students what you believe (is correct). If you have to refer to his view, refer to it without mentioning his name. Discuss the matter and leave the matter.

I always think it's from the matter of jealousy and unnecessary arrogance that you have to start mentioning that doctor so so so and one Sheikh so so so as a view. You, you are doing refutation to him and you want to glorify yourself and you're not glorified.

So, let us be mannerly. Knowledge requires a lot of barakah (blessing) from Allah. If you're not mannerly in it, (you can) learn for 20 years (and) Allah will not put barakah in it. I used to tell people that all this Shuyookh, Al Albanee, Al Uthaymeen that you have been hearing about, were they the only one learning in their time? Where are those who were learning with them? Where are they?

Al Imam Malik Rah ī mahum ā ll ā h was not the first person to write Al Muwattoh ,there were many Muwattohaat before Muwattoh of Imam Malik. Today when they say Muwattoh, you don't know any other one except who? Malik. It's barakah know in his knowledge and it doesn't mean he is better than all of them but if Allah put blessing in the knowledge of a person. It will be like everything he says is correct.

So, if you want barakah in your knowledge, don't cheat in knowledge. Be mannerly, Allah will give it and then you can discuss the matter independently.

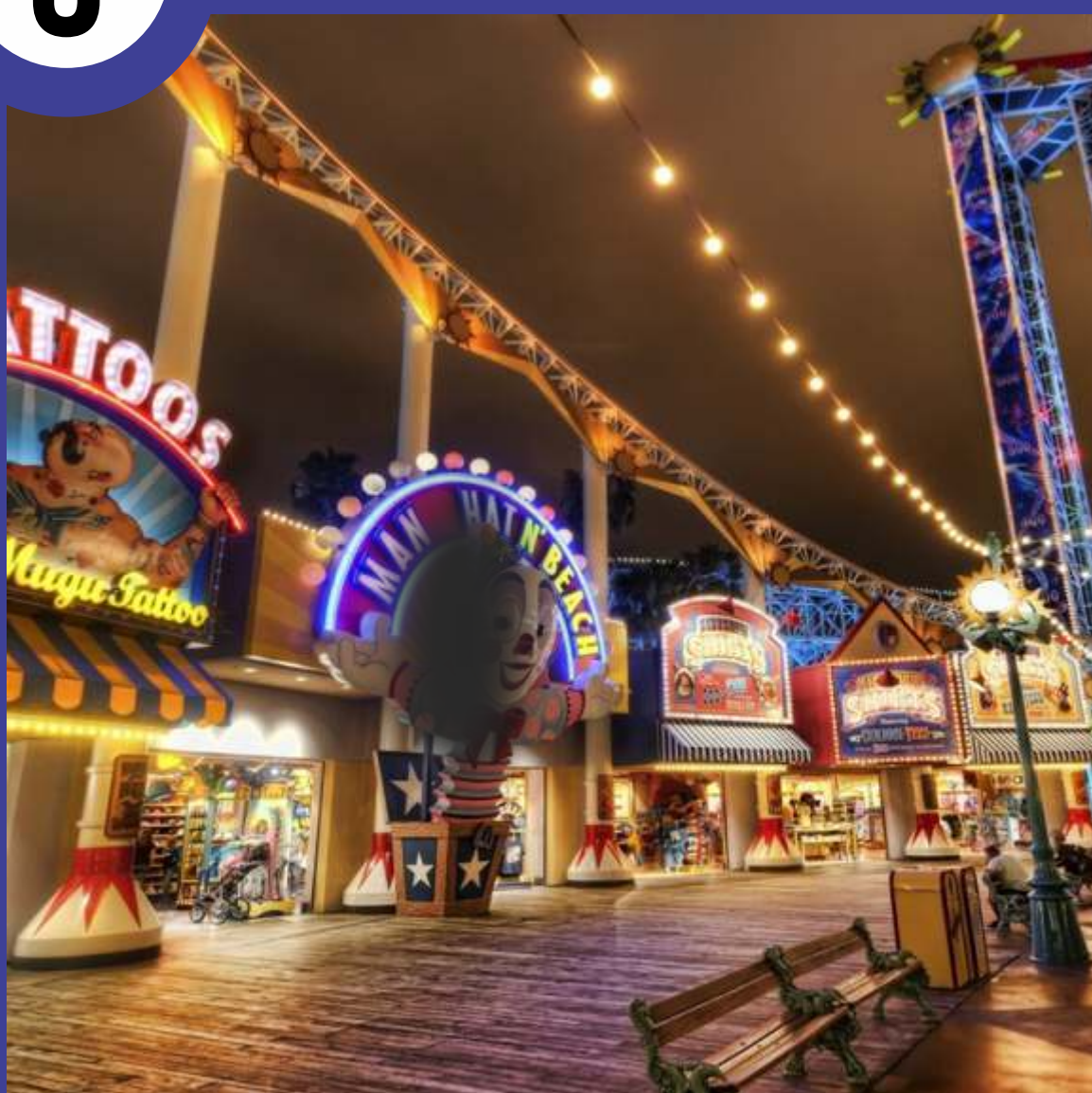
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Gathered by Aboo Asiyah Ibrahim Bello

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It is appalling that Muslim youth engage in inappropriate behaviors, even Muslims in Islamic school, even Muslims at the masjid. There was controversy at one masjid in my area where kids were hanging around the masjid while their parents prayed tarawih during Ramadan and these kids were sexting with each other.

Some suggest that the problem is one of lack of information. These kids don't know the Sunna, so if we teach them some stories from the sirah about respectful treatment of the opposite sex, then that will solve the problem.

Of course, teaching children the Sunna is critical, but a lack of knowledge is only a small part of the issue.

Problems with the youth like this are paradigmatic, meaning that the issue arises from a confluence of many larger factors that constitute the intellectual and moral paradigm our children are embedded within. You can teach kids all the sirah and Sunna you want, but it will do little to move the needle unless the larger paradigm is addressed, especially given the fact that the modernist cultural paradigm is so contrary to Islamic values and the Sunna in virtually every way.

One huge aspect of the problem: how are our children consuming culture? If they are morning to night on their phones, watching popular videos, listening to popular music, avidly following celebrities and athletes on social media, most of whom live incredibly immoral lives, then what do we expect them to internalize? How do we expect their hearts to be oriented?

But it is not just about consuming media. What is being taught at schools about sex and gender is also critical, even at Islamic schools. For example, if we are teaching kids or signaling to them that casual interaction with the opposite sex is not only ok, it is healthy, then what is going to be the result of that (and there are entire "Muslim" sex ed organizations dedicated to spreading such poison to masajid around the country)?

The old assumptions that some more permissive segments of the Muslim community have about this are no longer applicable (not that they ever were) because those assumptions do not take into account current realities like social media, Snapchat, etc. These technologies amplify the danger of casual gender mixing 100 fold among youth, but there seems to be little awareness of this.

Big solutions are needed for big problems. If we don't start thinking on that level, our youth will have zero chance of reaching adulthood unscathed by all the fitna threatening their iman day in and day out.

How do we arrive at big solutions? Well, we have to start by asking big questions. Is it necessary for children to have access to a smartphone? Access to the internet? Access to television? Is American public school a viable option for children? Are current educational models adopted by Islamic schools capable of producing the kind of believers we want our children to become?

How can we address these issues if we are not brave enough to ask the right questions?

Allahul musta'an.

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The Prophet defined arrogance in a hadith collected by Muslim as belittling people (). Belittling people is extremely easy to fall into. We can easily imagine people lost in sin and transgression mocking and belittling the righteous.

But arrogance is much more subtle than that; it can easily creep into the thoughts and statements of otherwise upright people, especially when analyzing the Muslim community at large and lamenting over the sorry state we're in. As Shaykh Abdallah warns us often, there is a very fine line between diagnosing a problem and slipping into belittling those who you see as causing the problem.

A simple but challenging remedy the Shaykh usually recommends: after you feel you've diagnosed an issue with something someone is doing other than yourself, come up with a program for you and your friends to accompany and befriend those people and gently lead them back to a better way. Needless to say, all this has to come after serious introspection and correction of the harms you commit. Otherwise a sick doctor attempting to heal a patient will only spread his own disease.

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Ibn Taymiyyah:
 "And it has been narrated by Ali (may Allah be pleased with him) via approximately 80 narrations or more that he said on the minbar in Kufa:
 "The best of this nation after the prophet () are Abu Bakr and Umar."
 [Al Fataawa 4/407]

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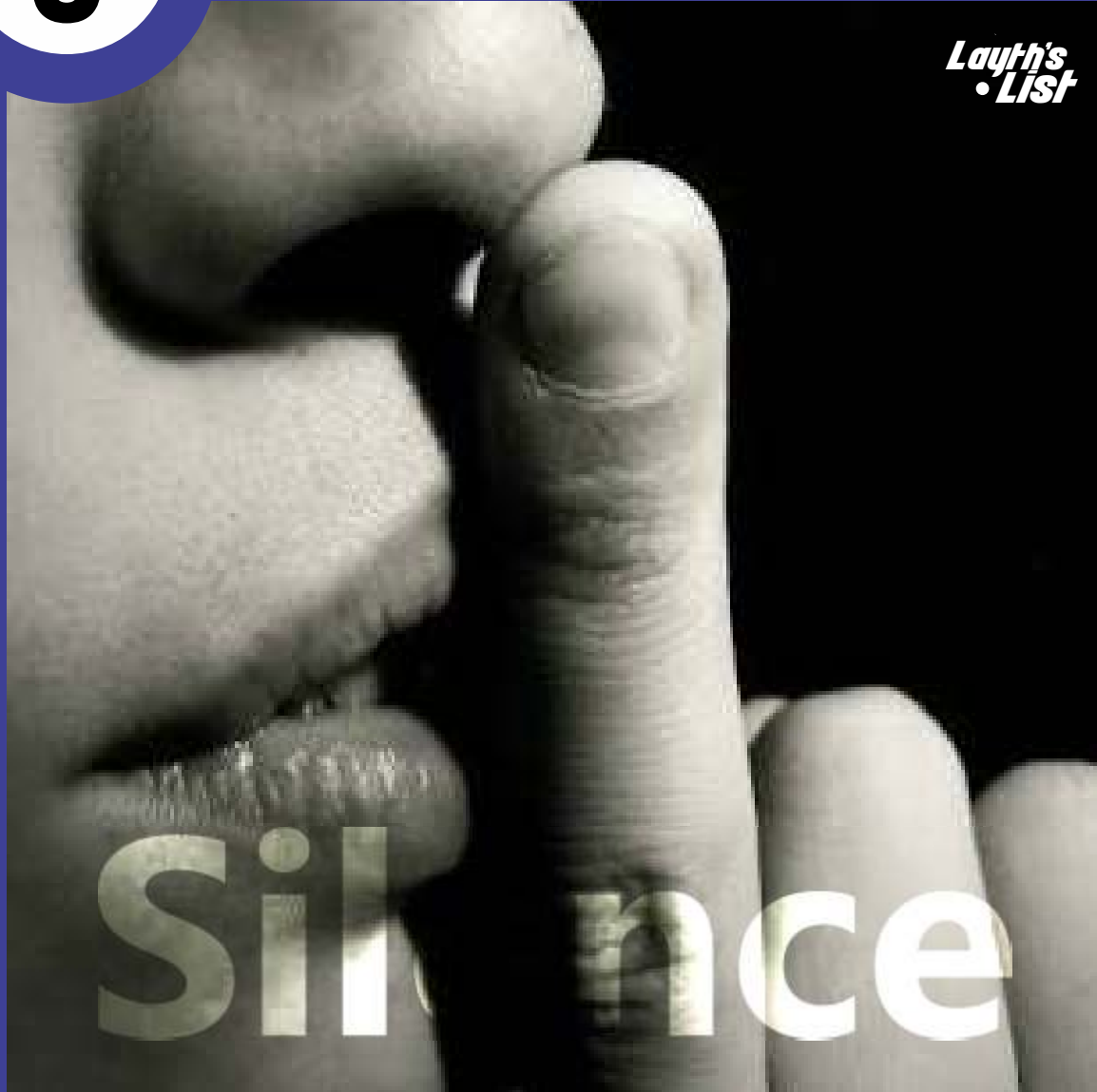
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Layth's
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The Sunnah is to say good or to keep silent.

This also applies to social media !

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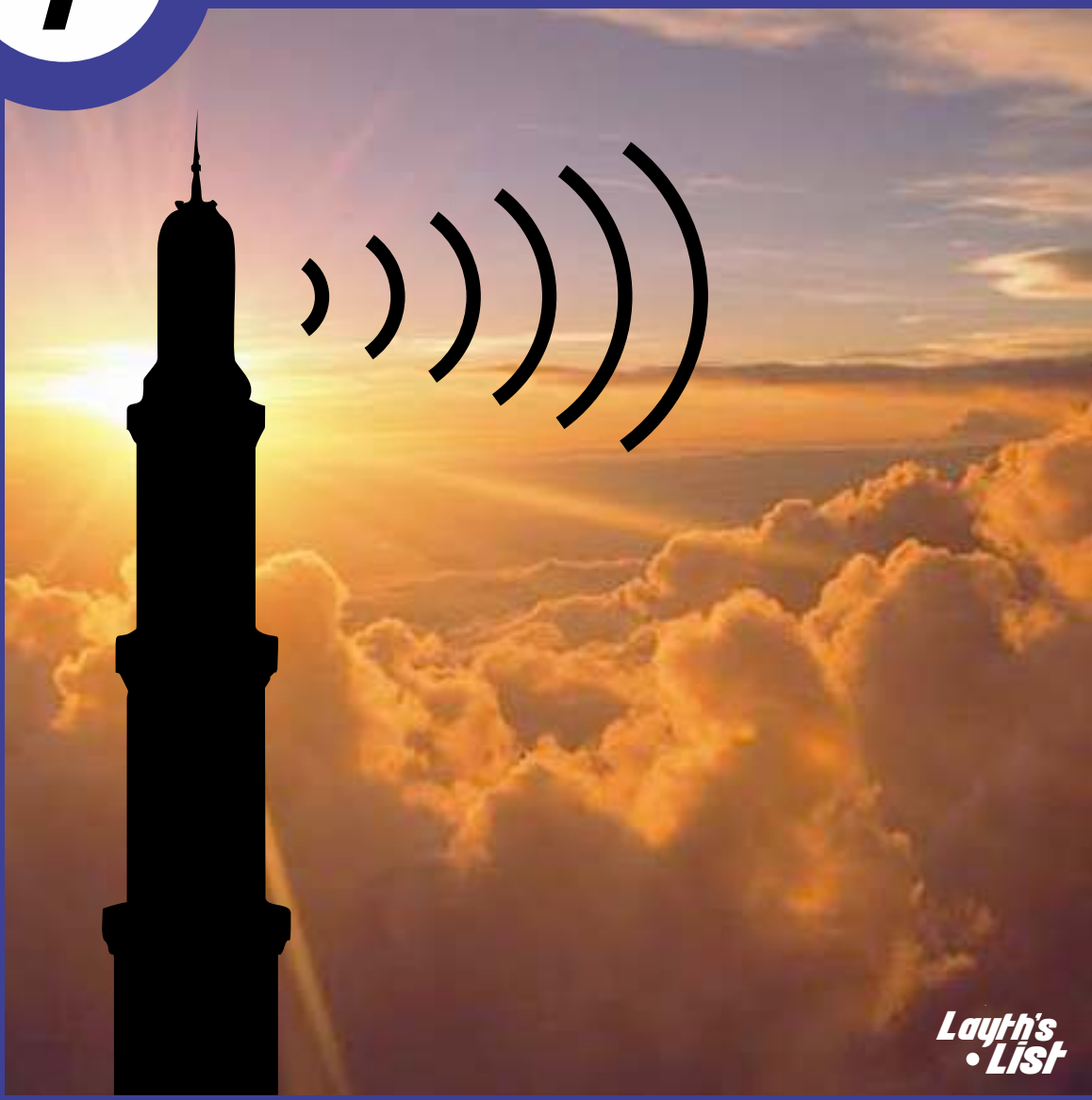
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Real Life Situations:
Please do call the adhaan again!



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The Jamaa’a of our Masjid were invited to a feast of a new born Allaah granted to one of the members.

After we finished the served meals, we decided to approach the Masjid closer to the brother’s residence to observe solaatul asr. On getting to the masjid, we met a young brother standing outside and the conversation below ensued between us:

Jamaa'a: Assalaamu alaykum! Can one of us call the adhaan for solaatul asr?

Young brother: wa alaykumu ssalaam! I have already called the adhaan about 15 minutes ago.

Jamaa'a: But the time of solaatul asr has not entered as at 10 minutes ago let alone 15minutes. It just entered 5 minutes and that is when we also set off to the Masjid.

Young Brother: What then happens to the adhaan I have initially called?

Jamaa'a: That adhaan is not for solaatul asr for the time of asr has not entered before it was called. So, that adhaan is not valid. We would have to call another one, for the adhaan of solaah should only be called when the time of solaat has entered. Indeed the Messenger of Allaah (Peace and Blessings be upon him) said as reported by Muslim:

"When the time of solaah enters, one of you should call the adhaan....."

Young Brother: OK!

Jamaa'a: Please do call the adhaan again!

NOTE:

How many of mas aajid today do we find calling the adhaan before the entrance of the time of solaah?

Pitiful enough, some masaaqid even observe solaah before the entrance of the time of solaah.

However, if the entrance time for solaatul asr for example is 4:15p.m, then the adhaan should never be called before 4:15p.m but rather at 4:15p.m while 5 or 10 minutes could be added to this time for the commencement of solaah.

Faarooq Aleem Al-Egbaawiy

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Faarooq Aleem Al-Egbaawiy

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Religious freedom and universalism in a nutshell:

"We respect all religions as equally valid without discriminating against one religion as opposed to another. Everyone is entitled to his beliefs regardless."

"We respect all answers on student exams as equally correct without discriminating against wrong answers in favor of right answers. Everyone is entitled to his answers regardless of whether they are right or wrong."

NB: If you are tempted to make a comment like, "But everyone thinks they have the right answers!" stop and reconsider because you missed the point.

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| English

٢٧ الأولي جمادى ١٤٣٩ | 13th February 2018

وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ

الدَّيْنِ إِلَّا ذَنْبُ كُلِّ لِلشَّهِيدِ يُغْفَرُ

صحيح | ١١٨٦ مسلم صحيح

| الله رحمه الألباني الشيخ | ٨١١٩ الجامع صحيح

The Messenger of All ā h said:

“The Martyr will be forgiven for all [their] sins, except debt.”
Saheeh Muslim 1186 | Saheeh

Saheeh al-J ā mi’ 8119 | Shaykh al-Alb ā ni | Saheeh
Im ā m an-Nawawee said:

The fact that the Messenger of All ā h said: “except debt” refers to all the rights of other people, and highlights the fact that Jih ā d, Martyrdom and other righteous deeds do not expiate sins having to do with the rights of people; rather they expiate sins having to do with the rights of All ā h, may He be exalted.

Sharh Saheeh Muslim 29/13

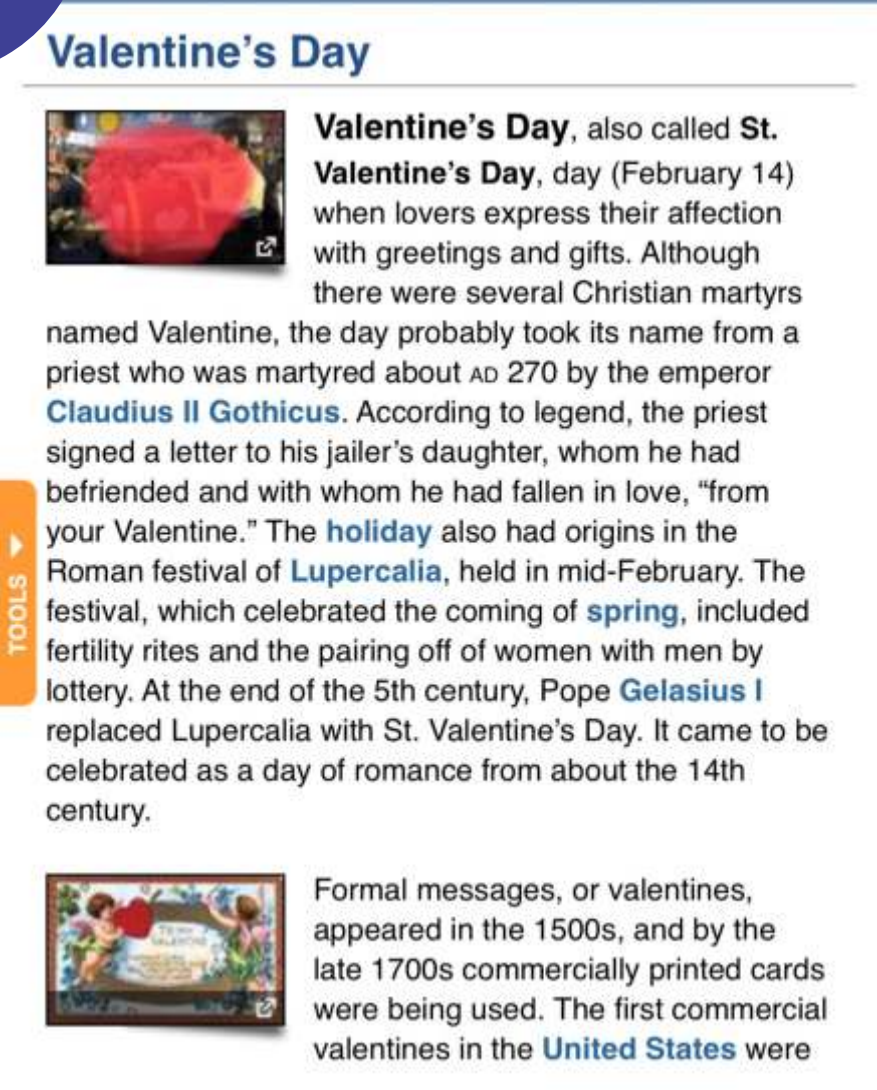
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The pagan origins of Valentine’s Day according to the Encyclopedia Britannica for those asking about this. Remember Shayt ā n has long term plans to lure the servants to worship him, which may be hidden to some who claim knowledge. May Allah protect us all <https://t.co/zqKShrJapi>

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@GtownMasjid

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Shaykh ibn 'Uthaimeen said:

“Good deeds, good manners and kind treatment conquer the hearts of enemies more than swords conquer them!”

Sharh al-Kafiyah al-Shafiyyah (p. 202)

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What is the ruling on Valentine's Day?

Layth's List

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What is the ruling on Valentine's Day?

Praise be to Allaah.

Firstly:

Valentine's Day is a jaahili Roman festival, which continued to be celebrated until after the Romans became Christian. This festival became connected with the saint known as Valentine who was sentenced to death on 14 February 270 CE. The kuffaar still celebrate this festival, during which immorality and evil are practised widely.

Secondly:

It is not permissible for a Muslim to celebrate any of the festivals of the kuffaar, because festivals come under the heading of shar'i issues which are to be based on the sound texts.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: Festivals are part of sharee'ah, clear way and rituals of which Allaah says (interpretation of the meaning):

“To each among you, We have prescribed a law and a clear way”

[al-Maa'idah 5:48]

“For every nation We have ordained religious ceremonies which they must follow”

[al-Hajj 22:67]

-- such as the qiblah (direction faced in prayer), prayer and fasting. There is no difference between their participating in the festival and their participating in all other rituals. Joining in fully with the festival is joining in with kufr, and joining in with some of its minor issues is joining in with some of the branches of kufr. Indeed, festivals are one of the most unique features that distinguish various religions and among their most prominent symbols, so joining in with them is joining in with the most characteristic and prominent symbols of kufr. No doubt joining in with this may lead to complete kufr.

Partially joining in, at the very least, is disobedience and sin.

This was indicated by the Prophet (peace and blessings of Allaah be upon him) when he said: “Every people has its festival and this is our festival.” This is worse than joining them in wearing the zinaar (a garment that was worn only by ahl al-dhimmah) and other characteristics of theirs, for those characteristics are man-made and are not part of their religion, rather the purpose behind them is simply to distinguish between a Muslim and a kaafir. As for the festival and its rituals, this is part of the religion which is cursed along with its followers, so joining in with it is joining in with something that is a cause of incurring the wrath and punishment of Allaah. End quote from Iqtida' al-Siraat al-Mustaqeem (1/207).

He also said (may Allaah have mercy on him): It is not permissible for the Muslims to imitate them in anything that is uniquely a part of their festivals, whether it be food, clothing, bathing, lighting fires, refraining from a regular habit, doing acts of worship or anything else. It is not permissible to give a feast or to give gifts, or to sell anything that will help them to do that for that purpose, or to allow children and others to play games that are part of the festivals, or to wear one's adornments.

To conclude: the Muslims should not do any of their rituals at the time of their festivals; rather the day of their festival should be like any other day for the Muslims. The Muslims should not do anything specific in imitation of them. End quote from Majmoo al-Fataawa (25/329).

Al-Haafiz al-Dhahabi (may Allaah have mercy on him) said: If the Christians have a festival, and the Jews have a festival, it is only for them, so no Muslim should join them in that, just as no Muslim should join them in their religion or their direction of

The hadeeth to which Shaykh al-Islam Ibn Taymiyah referred was narrated by al-Bukhaari (952) and Muslim (892) from 'Aa'ishah (may Allaah be pleased with her) who said: Abu Bakr came in and there were two young girls of the Ansaar with me who were singing about what had happened to the Ansaar on the day of Bu'aath. She said: And they were not (professional) singing girls. Abu Bakr said: "Musical instruments of the shaytaan in the house of the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "O Abu Bakr, every people has a festival and this is our festival."

This indicates that festivals are among the characteristics by which nations are distinguished, and it is not permissible to celebrate the festivals of the ignorant and the mushrikeen (polytheists).

1 – Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked:
In recent times the celebration of Valentine’s Day has become widespread, especially among female students. It is a Christian festival where people dress completely in red, including clothes and shoes, and they exchange red flowers. We hope that you can explain the ruling on celebrating this festival, and what your advice is to Muslims with regard to such matters; may Allaah bless you and take care of you.

A large graphic with a blue background featuring a binary code pattern. In the center, a computer monitor displays a close-up of a keyboard with a red 'Data Clinic' key. Overlaid on the monitor is the text 'DATA CLINIC NIGERIA' in large white letters. Below the monitor, the text 'The right analysis and interpretation owns 80% of your research/project.' is written in yellow. At the bottom, a white button with black text reads 'CLICK HERE TO CHAT WITH US'.

He replied:
Celebrating Valentine's Day is not permissible for a number of reasons.

- 1- It is an innovated festival for which there is no basis in Islam.
- 2- It promotes love and infatuation.
- 3- It calls for hearts to be preoccupied with foolish matters that are contrary to the way of the righteous salaf (may Allaah be pleased with them).

It is not permissible on this day to do any of the things that are characteristic of this festival, whether that has to do with food, drinks, clothing, exchanging gifts or anything else.

The Muslim should be proud of his religion and should not be a weak character who follows every Tom, Dick and Harry. I ask Allaah to protect the Muslims from all temptations, visible and invisible, and to protect us and guide us.

End quote from Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen (16/199)

2 – The Standing Committee was asked: Some people celebrate Valentine's Day on the fourteenth of February every year. They exchange gifts of red roses and wear red clothes and congratulate one another. Some bakeries make red coloured sweets and draw hearts on them, and some stores advertise products that are especially for this day. What is your opinion on

the the following:

- 1- Celebrating this day
- 2- Buying things from the stores on this day
- 3- Storekeepers who are not celebrating it selling things that may be given as gifts to people who are celebrating it?

They replied:

The clear evidence of the Qur’aan and Sunnah – and the consensus of the early generations of this ummah – indicates that there are only two festivals in Islam: Eid al-Fitr and Eid al-Adha. Any other festivals that have to do with a person, a group, an event or anything else are innovated festivals, which it is not permissible for Muslims to observe, approve of or express joy on those occasions, or to help others to celebrate them in any way, because that is transgressing the sacred limits of Allaah, and whoever transgresses the sacred limits of Allaah has wronged himself. If the fabricated festival is also a festival of the kuffaar, then the sin is even greater, because this is imitating them and it is a kind of taking them as close friends, and Allaah has forbidden the believers to imitate them and take them as close friends in His Holy Book. And it is proven that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever imitates a people is one of them.” Valentine’s Day comes under this heading because it is an idolatrous Christian festival, so it is not permissible for a Muslim who believes in Allaah and the Last Day to observe it or approve of it or congratulate people on it. Rather he has to ignore it and avoid it, in obedience to Allaah and His Messenger, and so as to keep away from the causes that incur the wrath and punishment of Allaah. It is also haraam for the Muslim to help people to celebrate this or any other haraam festival by supplying any kind of food or drink, or buying or selling or manufacturing or giving or advertising etc., because all of that is cooperating in sin and transgression and is disobedience towards Allaah and His Messenger (peace and blessings of Allaah be upon him). Allaah says (interpretation of the meaning):

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is Severe in punishment”
[al-Maa’idah 5:2]

The Muslim must adhere to the Book of Allaah and the Sunnah in all his affairs, especially at times of fitnah when evil is widespread. He should be smart and avoid falling into the misguidance of those who have earned Allaah’s anger and who have gone astray, and the evildoers who have no fear of Allaah and who do not have any pride in being Muslims. The Muslim must turn to Allaah and seek His guidance and remain steadfast in following it, for there is no Guide except Allaah and no one can make a person steadfast but Him. And Allaah is the source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

3 – Shaykh Ibn Jibreen (may Allaah preserve him) was asked: Among our young men and women it has become common to celebrate Valentine’s Day, which is named after a saint who is venerated by the Christians, who celebrate it every year on February 14, when they exchange gifts and red roses, and they wear red clothes. What is the ruling on celebrating this day and exchanging gifts?

He replied:

Firstly: it is not permissible to celebrate these innovated festivals, because it is an innovation for which there is no basis in Islam. It comes under the heading of the hadeeth of ‘Aa’ishah (may Allaah be pleased with her), according to which the Prophet (peace and blessings of Allaah be upon him) said: “Whoever introduces anything into this matter of ours that is not part of it will have it rejected.”

Secondly: it involves imitating the kuffaar and copying them by venerating that which they venerate and respecting their festivals and rituals, and imitating them in something that is part of their religion. In the hadeeth it says: “Whoever imitates a people is one of them.”

Thirdly: it results in evils and haraam things such as wasting time, singing, music, extravagance, unveiling, wanton display, men mixing with women, women appearing before men other than their mahrams, and other haraam things, or things that are a means that leads to immorality. That cannot be excused by the claim that this is a kind of entertainment and fun. The one who is sincere towards himself should keep away from sin and the means that lead to it.

And he said:

Based on this, it is not permissible to sell these gifts and roses, if it is known that the purchaser celebrates these festivals or will give these things as gifts on those days, so that the seller will not be a partner of the one who does those innovations. And Allaah knows best. End quote.

And Allaah knows best.

Shared by:

Today, I saw a series of articles making claims that a "senior cleric" in Saudi Arabia had said that women no longer had to wear "long flowing robes".

I immediately thought this was suspicious, and upon inspection found that it was in fact spurious.

Sheikh 'Abdullah al-Mutlaq, a member of the Council of Senior Scholars in Saudi Arabia, had been asked on a radio program about the ruling of wearing an abayah. He responded to the caller by basically saying that covering and fulfilling the necessary conditions of hijab is what is important, whether that is accomplished by wearing the type of abayah that is commonplace in the Kingdom, some other type of abayah, or something else that fulfills the requirements.

His words were presented in numerous outlets as saying that because most women don't wear abayah, then we shouldn't force anyone to do so. In others, it was even alleged that he advocated the removal of hijab. Both of these are gross misrepresentations.

Below is an official statement from sheikh 'Abdullah al-Mutlaq. Its contents could be briefly summarized as follows:

-He reiterates his message that whatever is worn must fulfill the conditions of the hijab according to the sharee'ah, regardless of what it is called.

-He adds that each society has its own specific dress, but so long as that dress fulfills the requirements then it is fine, and in fact it is not proper to tell all the Muslims across the globe to wear only one type of dress.

-He emphasizes the importance of maintaining one's respectability, and that this is achieved by comporting with the norms of one's society, so long as that manner of dressing is in according with the sharee'ah guidelines.

-He states his amazement at how his words were misinterpreted and misrepresented, and how people claimed that he said things that he did not say.

-He thanked those who clarification from him and had good thoughts of him.

Alhamdulillah, we have the scholars of Islam which make matters clear and provide guidance. What a stark difference there is between these scholars, and those news agencies and others with crooked agendas who misrepresent them and spread misinformation.

- Khalil Phillip Klopfenstein

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Speaking About Muslim Rulers of a Different Country



**Layth's
•List**

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Questioner Some say, 'the leader of Saudi Arabia is not my ruler and therefore it is alright for me to speak ill of him.'

Shaykh Muammad Bāzmūl

"That's it then! The leader of Saudi Arabia is not his ruler so he should go ahead and speak ill of him. And I, the head of Egypt is not my ruler so let us speak ill of him, and the leader of Kuwait is not his ruler either so let him go ahead and speak ill of him as well.

And like that, a Believer sits around speaking ill of the heads of governments. No, my brother, this is not part of the Sunnah. This is not part of the religion. This is a matter that is, how do you say, forbidden by the principles of the religion, because it is a bridge leading to evil. All ā h forbade the Muslims to insult the gods of the unbelievers so that they do not insult All ā h in return, while you aim to forge a path to be able to insult his ruler, if he is a Muslim king or Muslim leader.

Do you want to give people an excuse to insult your ruler due to the fact that you insult theirs? So each person insults the ruler of the other? My brother, the Prophet ﷺ was never given to excessive cursing or abuse. Moreover, what is the point of these insults? What is the point of this chatter? It neither achieves the aim of enjoining good, forbidding wrong, upholding religious law or upholding the religion.

Instead, it leads to spiritual ruin and a Muslim’s appearance and image being sullied, and lands Isl ā m’s followers in the ugly situation of trading insults amongst themselves.

And I make a distinction between talking about and naming a specific ruler of some country and between talking about some error and warning against it.

That is one thing and this is another. Feel free to warn against any error that may have been committed by any individual, even if is a ruler - but without pointing him out or naming him – because it is an error and you want to correct it.

There is no harm in this. However, to name a ruler, shame him and speak ill of him? No! Furthermore – and I my praise of the ruler of these Saudi Arabian lands is not in spite of what All ā h knows – they are followers of Isl ā m and good people who call for the implementation of Islamic law. In fact, the scholars vouch for that and we can see the reality for ourselves and we are aware of it without even the need for the scholars’ testimony.

The fact is that our country is distinguished by its upholding of Islamic law, penal laws, religious traits, and the fact that its people feel safe and secure, by virtue of All ā h’s favour, and thereafter by virtue of the ruler. Islamic law is in place, and there is safety and stability due to our rulers’ upholding of this Islamic law.

The scholars also have their place and their say with the rulers and no one opposes this except the misguided, the unjust, the heretics, the separatists.

We ask All ā h to save us and save you all from all evil.
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mutahbeale

This dude killed 17 students yesterday at his high school in #florida and no one called him a #terrorist they're all blaming mental health, any terrorist or person that kills innocent people definitely have mental health issues but you shouldn't separate the labeling by skin color, But I'm not surprise, if he's not #muslim, #arab or a person of colored skin then the word #terrorism doesn't apply to him simply due to the fact that his skin color is white. Most Americans may not know that white male extremists kill more Americans per year then any foreign terrorist. In fact, between 2001 and 2015, more Americans were killed by white American homegrown right-wing extremists than by Islamist terrorists, according to a study by New America, a nonpartisan think tank in Washington, DC. #makeamericagreatagain

Layth's List

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It doesn’t matter how fast a car is moving if it is going in the wrong direction - as it will not reach the destination.

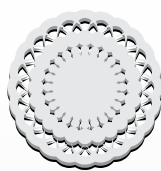
Similarly, the actions are of no value if they are not in accordance with the Sunnah - as they will not fulfill the purpose.

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It doesn't matter how fast a car is moving if it is going in the wrong direction - as it will not reach the destination.

Similarly, the actions are of no value if they are not in accordance with the Sunnah - as they will not fulfill the purpose.

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The Dispraise of [Unrestrained Desires]

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Excerpts from The Dispraise of [Unrestrained Desires]- By Imaam Ibnul Jawzi [rahimahullaah]

Written by Jallow Abdullah. Posted in Morals and Manners - 'Akhlaaq', Purification of The Soul, Scholars of Islam

In The Name of Allaah, The Most Merciful, The Bestower of Mercy

Imaam Ibnul Jawzi [rahimahullaah] said:

know that uncontrolled desires [i.e. the desires that violate the commands, prohibitions and pure Islamic principles] urges a person towards [engagement] in immediate pleasures without him pondering upon its evil consequences; and urges him towards short-lived pleasures, even though it is a cause of pain and harm in this life and a barrier to pleasure in the afterlife. As for a sensible person, he keeps away from pleasures whose result will be pain and desires whose result is regret. This is enough as praise regarding what sound intellect necessitates and a rebuke against uncontrolled desires.

Know that desires [i.e. the desires that violate the commands, prohibitions and pure Islamic principles] can overcome a person in the different fields of study, exits him from the confines of sound reasoning and enters him into behaviour that is tantamount to madness [or folly]. It might enter affairs of knowledge and thus leads a person to oppose that which sound knowledge commands, and it might enter Zuhd [i.e. abstinence from those permissible things of the worldly life which one can do without] and thus leads him to Riyaa [i.e. he abstains out of showing off so that he is regarded a pious person].

A sensible person should know that those who are addicted to lowly desires reach a state in which they no longer enjoy themselves, but at the same time they are unable to abandon those desires, because it becomes as if it is a necessity of life. And due to this, you'll find that alcoholics and sex addicts do not even enjoy a tenth of those desires, but they put themselves in a perilous situation that compels them to keep on returning to the act. However, if- based on clear-sightedness- the [false] beautification of those lowly desires ceased, a person will realise that he [or she] has exposed himself [or herself] to some ruin that is contrary to wellbeing- a situation of grief instead of happiness and [exposed] to pain, whilst seeking after pleasure; so, he [or she] resembles an animal that was led to a trap- neither reached the thing that was utilised to lure it into the trap nor is it able to escape.

Next post InShaaAllaah: Seven ways to protect oneself from being trapped in lowly desires

Dhammul Hawaa' Page 36-37. abridged & slightly paraphrased

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Something we witnessed as students from the Jā'miāt over the years of studying...

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Something we witnessed as students from the J ā 'm i ā t over the years of studying...

Many of the youth have some concern for the da'wah, and spend much time giving da'wah, yet they are negligent of those nearest to them, the people of their home.

Then we have...

Some of the youth who are more concerned about others than themselves, who have basic Islamic knowledge, yet see themselves as something far greater.

Here is the solution in brief (In sh ā All ā h)

Establish the religion in yourselves first, be upright, then help others to be upright in the Deen.

The people who have the most right to your knowledge, time, and attempts at rectification are those closest to you – the people of your home, your wife and children and you will benefit from this, since they have an effect upon you.

O' you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.
Surah at-Tahreem Āyah 6

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Hadith of the day

The Messenger of Allah (ﷺ) said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave."
Jabir (May Allah be pleased with him) said: "The Messenger of Allah (ﷺ) forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them". [Muslim, riyad as-salihin 1766, 1767]

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The Prophet (sallallaahu ‘alayhi wasallam) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [Saheeh Muslim].
Commentary: We learn from this Hadeeth that it is not fair to accept everything one hears as true without verifying it. Nor it is right to communicate it to others because it is quite possible that what one has heard is untrue and by communicating it to others, he adds it to his own lies. It is, therefore, necessary that one should make sure that what he is communicating to others is true.

O you who believe! If a rebellious evil person comes to you with a news, VERIFY it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. [Soorah Hujuraat 49.6]

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The Lucrative Brother



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It is reported that Bil ā l b. Sa ‘ d – All ā h have mercy on him – said:

A brother who, whenever you meet him, points out to you one of your faults (for you to correct yourself) is better for you than a brother who, whenever you meet him, puts a d ī n ā r (money) in your hand.

Ab ū Bakr Al-Dayn ū r ī , Al-Muj ā lasah wa Jaw ā hir Al- Ilm no. 1428.

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Are you worried about being overpowered by some people, their thoughts and opinions? Are you wondering when you will find relief from your distress? Does it seem to you like life has been getting more difficult lately?

Remember: "La hawla wala quwwata illa billah." There is neither strength nor power except with Allah!

No one has power to cause you any harm or distress because "There is neither strength nor power except with Allah!" Stay close to Him, turn to Him in repentance, strive to please Him, be in constant state of dhikr (remembrance of Allah) and seek refuge in Him!

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FAJR REMINDER: A SURE WAY TO HAVE MORE

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By: Umm Affan

Jumada Al-Awwal 26, 1439 (13-February-2018)

Do we reflect on the wisdoms behind voluntarily giving Sadaqah or compulsorily paying Zakat? From it is general ease and flow of money – the rich (who gives) gets richer and the poor or needy gets some provisions to survive. The wealth you have isn't only meant for you. You have to give (i.e. by right) and help others (who are less privileged) with it. More to that, Allah specifically connects Al-Birr to spending in His Cause. He says: "By no means shall you attain Al-Birr (piety, righteousness, etc. it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love, and whatever of good you spend, Allah knows it well." [Surah Al-'Imran (3): 92]

O People! Give charity. Spend in Allah's Cause. Don't fear poverty or decrease in your wealth as you spend. Verily, that

horrible mindset is from Shaytan. Allah says: “Shaytan threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins, etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures’ needs, All-Knower.” [Surah Al-Baqarah (2): 268] Why won’t you spend since it brings increase? Allah makes a parable of the multiplication of rewards for those who spend in His Cause, seeking His Pleasure. Allah says: “The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures’ needs, All-Knower.” [Surah Al-Baqarah (2): 261] Spend for you to have more. They say: “Giver never lacks.” I beseech Allah to make spending in His Cause ease for us.

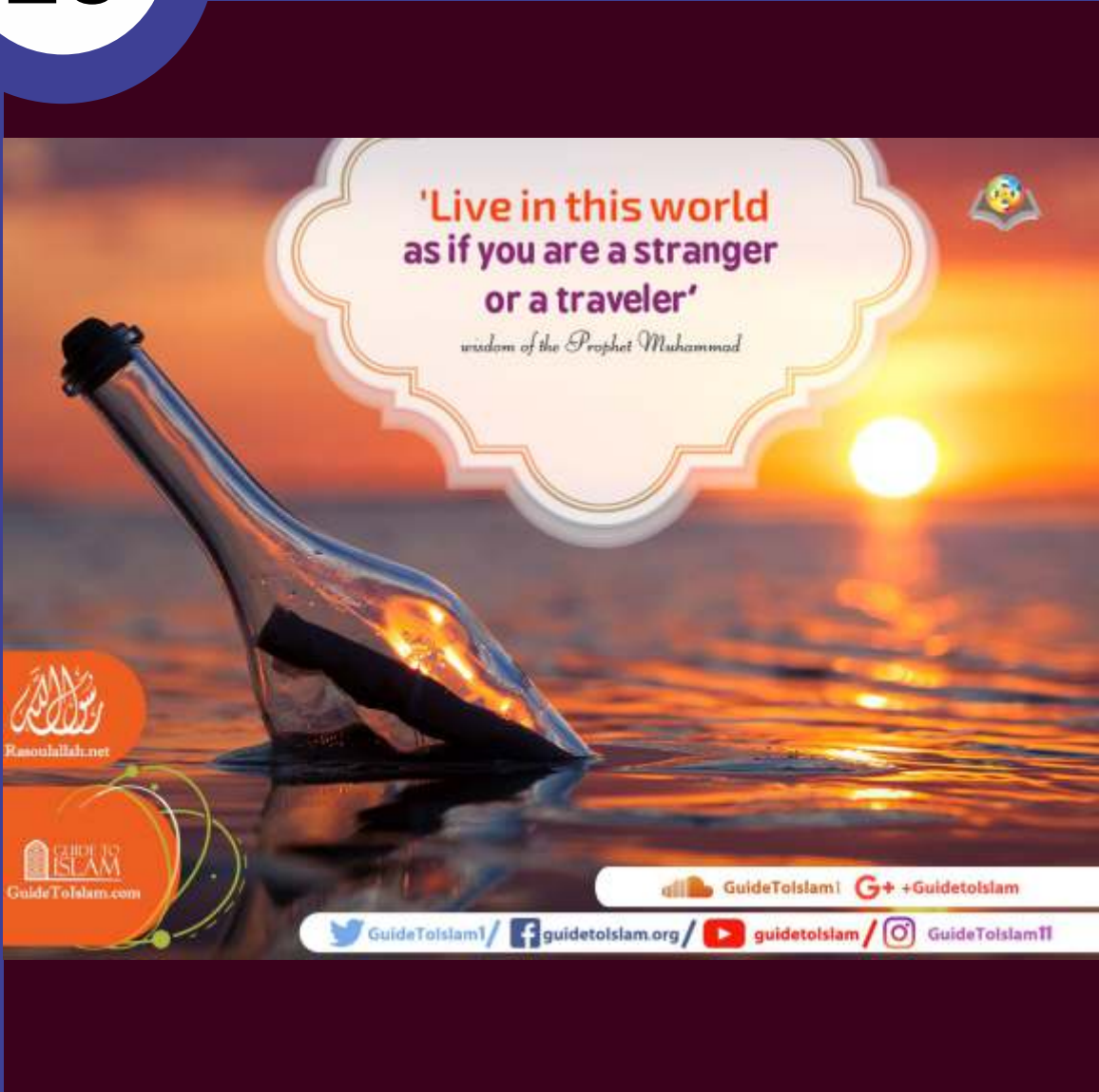
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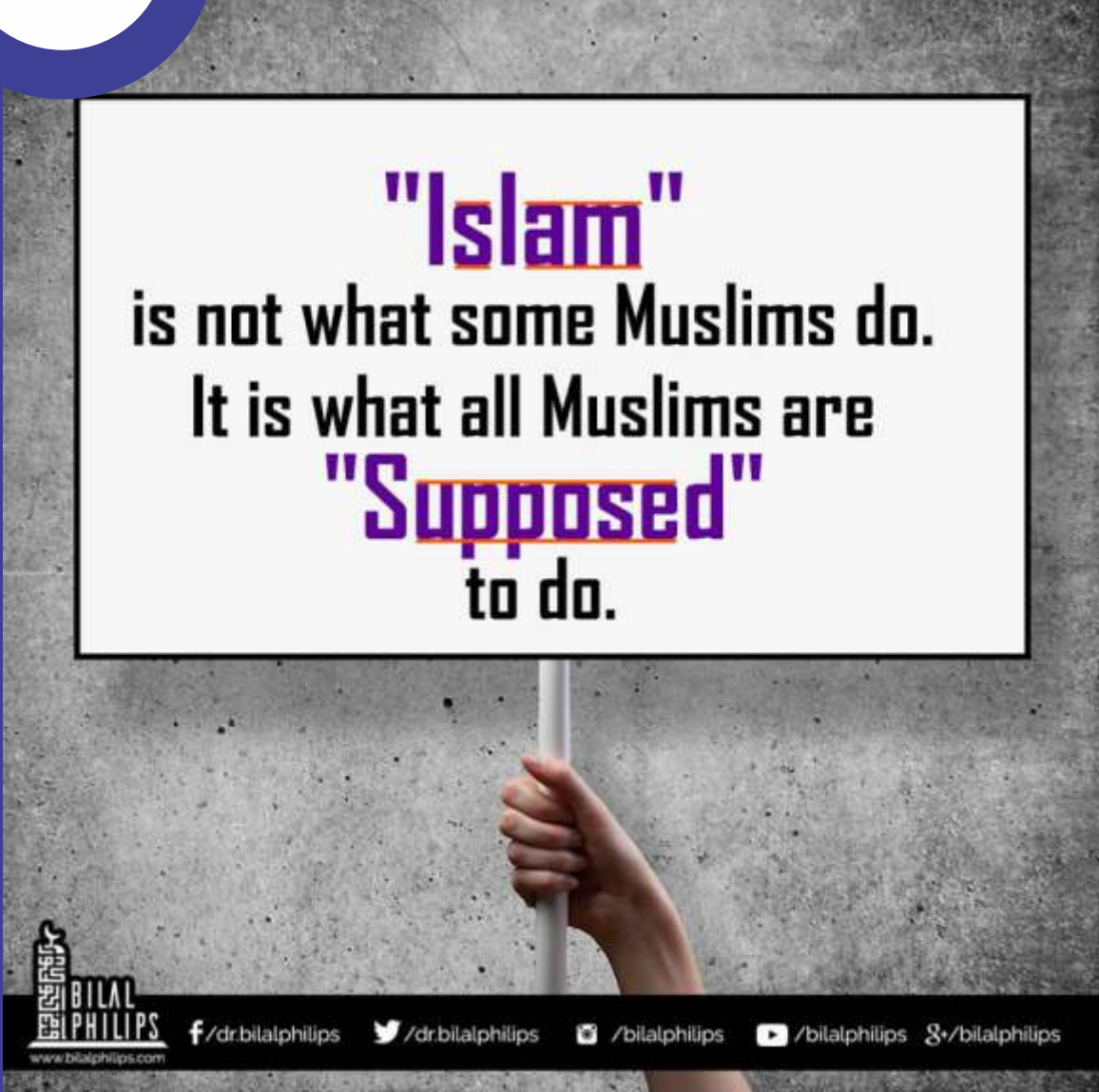
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In the past people learned Islam from the behavior of Muslims. But today we have to tell people "Don't judge Islam by the actions of the Muslims." Islam is not what Muslims do, but what they are supposed to do. - Dr. Bilal Philips

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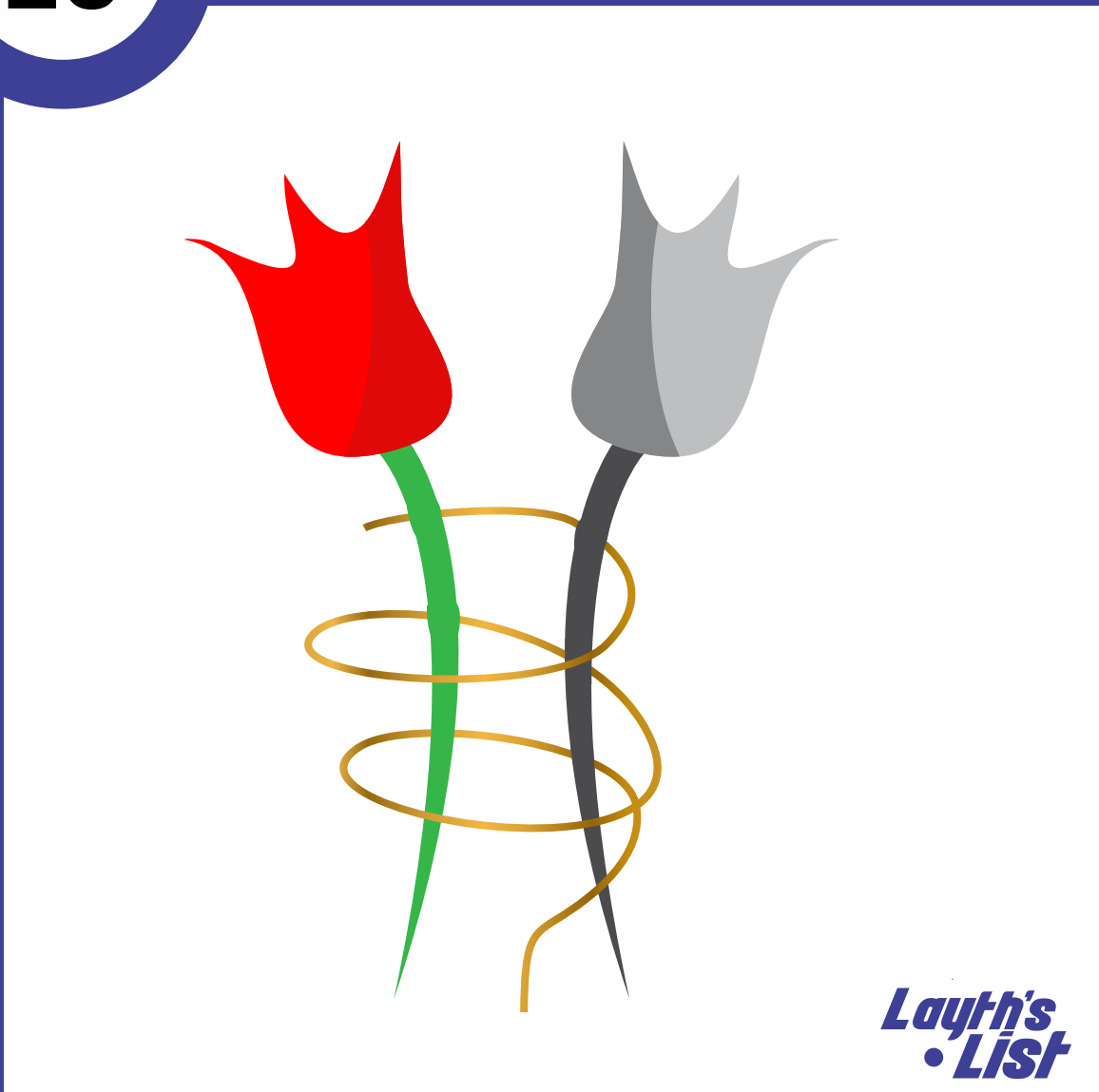
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She married a non-Muslim and he refuses to become Muslim



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One of my friend her name is Farhana 20 years old girl has married a non Muslim boy before 2 years ago. now she has realized according to Islam she has done a mistake. she has tried to convert her husband in to Islam but he is nor ready to accept it.Fortunately they dont have kids. and her husband has told if they get a kid in future he wants to grow the kid as non Muslim way. So now Farhana has confused what type of action has to take. Because she cant come out immediately from him because she is an orphan. her parents has divorced and living separately with new families. If she has to divorce whats the procedure she has to follow. Please advice how to overcome from her problem

=====

Praise be to Allah

For a Muslim woman to marry a non-Muslim man is something that is prohibited, and it is a major sin and immoral action. This union is not regarded as a marriage; rather it is regarded as fornication and adultery. This ruling has been explained previously in fatwa no. 100148.

What this woman must do is hasten to leave this non-Muslim man immediately, and she must repent to Allah, may He be exalted, and ask Him to forgive her for what she has committed of this grave evil. It is not permissible for her to remain with him for a moment longer, or allow him to be intimate with her at all.

What you have mentioned about her not living with her parents does not justify her remaining in this adulterous relationship. She has to put her trust in Allah, may He be exalted, for Allah, may He be exalted, says (interpretation of the meaning):

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things”

[al-Talaaq 65:2-3].

Her leaving this man does not require a shar’i divorce, because this marriage is invalid in and of itself, therefore it does not require a divorce.

She has to tell this man frankly that she made a mistake by marrying him, and that Islam prohibits that. So either he should become Muslim and do a new marriage contract with her, because the previous marriage contract is invalid according to Islamic teaching; or if he wants to continue to follow his own religion, then he must leave her, and she must leave him. In that case it is essential, to settle their legal situation, for him to divorce her officially.

If he refuses to do that, then she should resort to legal procedures, and give any reasons so that she may be divorced officially. Even though this marriage does not carry any weight and is annulled in and of itself, it is essential for her to get the official divorce, as we said, so that her legal situation will be settled, and so that she will have no obstacle to entering into an Islamic marriage in the future.

It is not permissible for her to marry anyone else until she has had one menstrual cycle after leaving him, to establish that she is not pregnant. That menstrual cycle should be counted from when she first leaves him, not from when she gets the legal divorce papers.

This woman should go to the Islamic centre in her city and ask them for help, for they will have the best knowledge of how to solve this problem from a legal point of view.

And Allah knows best.

Islam Q&A

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Markaz Mu'aadh bin Jabal Islamic Centre

"Abdullaah bin 'Aamir ؓ narrates:
"The Messenger of Allaah ﷺ came to our house whilst I was a child, I went out to play, so my mother called me and said;
"O 'Abdullaah, come here and I shall give you something."
So Allaah's Messenger ﷺ said:
"And what did you intend to give him?"
She said:
"I was going to give him dates."
The Prophet ﷺ said:
"For if you were not to give him anything, it would be written as a lie against you."

[Narrated by Aboo Daawood, Ahmad, Silsilah al-ahadeeth al-saheehah no.748]

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'...it would be written as a lie against

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Did you know?
 When Shaykh Ibn Uthaymeen رحمه الله would go to Madeenah & give lessons in the Prophet's masjid, Shaykh 'Abdul Muhsin al-'Abbād حفظه الله would stop his lessons so his students could benefit from Shaykh Uthaymeen.
 الربانيين العلماء من عثيمين بن محمد الشيخ
 ص ١١

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When a man asked the Prophet (pbuh) repeatedly for some general advice in order to live a good life, he was told each time, "Do not get angry." (Bukhari) So, let us think twice before speaking in anger.

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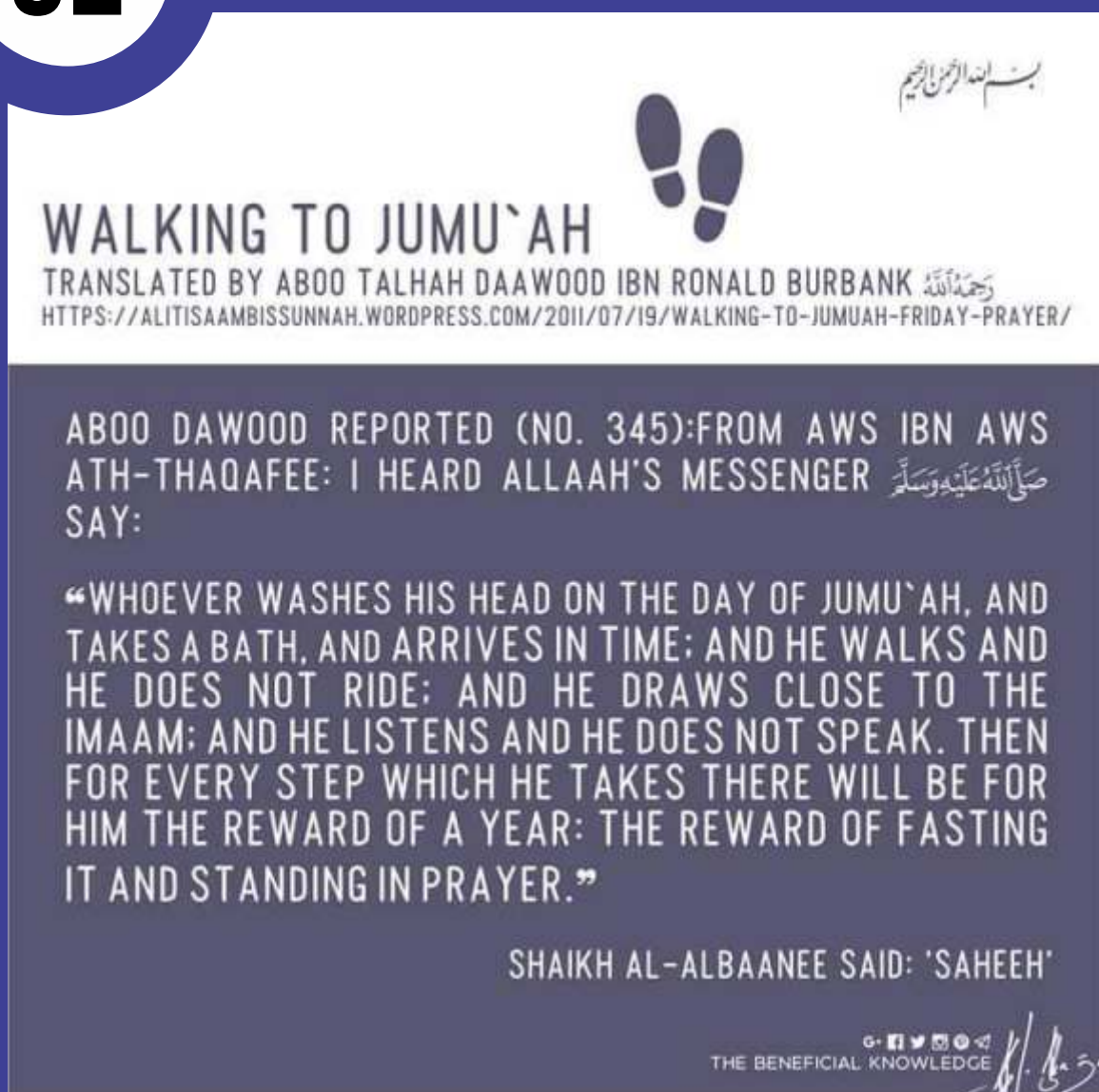
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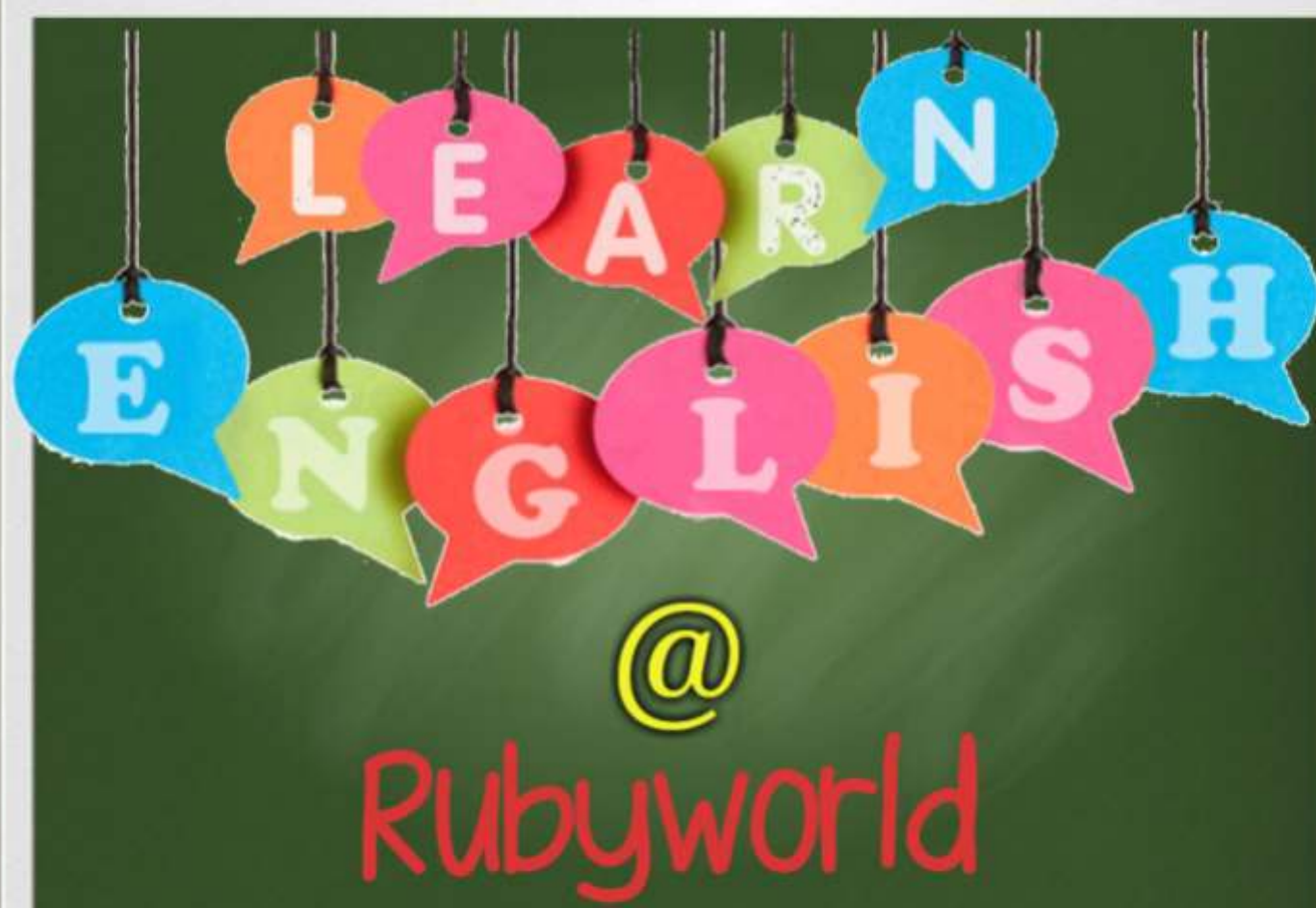
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SAMPLE LESSON

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Sweet tooth

(noun) /swi: 'tu:ə/

If you have a sweet tooth, you like eating sweet foods, especially sweets and chocolate.

Examples:

He eats a healthy diet for the most part, but has a sweet tooth for candy.

The little girl will develop a sweet tooth if she eats too many chocolates.

Exercise:

Give your own example

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Shaykh ul-islam Muhammad bin Abdul wahhab said: Ash-shafi' (May Allah Have Mercy on him) said:

"Had Allah not sent down any proof upon His creation other than this Surah (S ū r t Al-'Asr), that would have been sufficient for them (sufficient as a proof established upon them)."

Shaykh S ā lih Al-Uthaymiin (May Allah Have Mercy on him) explained the above statement:

"Ash-shafi' his name was Abu 'Abdillah Muhammad bin Idr ī s bin Abb ā s bin 'Uthman bin Sh ā fi' from the tribe of Al-Hashim ī yu and from the tribe of Al-Qurash ī yu. He was born in Ghaza in 150 A.H, and his soul was taken in Egypt in the year 204 A.H and he is one of the four Imams, may Allah have mercy upon all of them.

His intention (may Allah have mercy on him) that this S ū rah (S ū r t Al-'Asr) is sufficient for the entire creation in encouraging them to stick to/hold tenaciously to the religion of Allah through Eem ā n (Faith), righteous action, calling to the way of Allah and patience upon that. His intention was not that it's was sufficient for all of mankind in place of all of the legislative rulings that was sent down."

[Taken From the Three Fundamental Principles, explanation of Shaykh S ā lih Al-Uthaymiin page 25. Translated By Musa Richardson]

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Pulling someone back from the complete row to avoid praying alone

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Question:

If you enter the masjid and the first row of prayer is complete, can you pull someone from it behind so that he can pray with you (in the second row) or should you just pray by yourself?

Answer:

If the hadeeth about pulling someone back from the first row so that one would not pray alone in the second row were authentic, it would be obligatory to base the opinion on it. However, its chain of narration is not authentic, as I have explained in Irwaa-ul-Ghaleel and As-Silsilah Ad- Da'eefah (second volume).

Therefore so long as this hadeeth is not authentic, then the person who enters the masjid and the row of prayer in front of him is complete, he must try to squeeze into the row that is before him. This is possible in most cases, during this era in which a majority of Muslims have abandoned the act of joining tightly (by squeezing together) in the lines of prayer, for many of them do not stand close together in the lines of prayer. So if he finds that the row is complete, he should try his best to find an empty space in it, even if he has to gesture to the one he wants to pray next to, to make some space for him to enter. But if he is not able to do this, either because the people in the row are closely packed together or because some of the people praying do not make room for him, then he could stand in the second row by himself, and his prayer will be valid. This is because the Prophet's saying, "There is no prayer for the one who prays in the row by himself" is only in reference to the extent of one's ability and adequacy to perform all the rest of the acts of worship.

We know, for example, that standing for the obligatory prayer is a pillar (of the prayer). Therefore, if one prays sitting while he has the ability to stand, his prayer is not valid. However, if he is not able to stand, then he could pray sitting, as the Prophet, sallAllaahu 'alayhi wa sallam, said: "Pray standing. But if you are not able to, then sitting. But if you are not able to, then on your bed." This goes the same for the case of the individual who prays behind the row by himself, in that his condition is that he is not able to join into the row that is before him.

So the hadeeth, "There is no prayer for the one who prays alone behind the row", is most likely applicable to the person that takes this issue lightly or to the one who turns away from this legal ruling. As has been done by many people, especially those mu'addhins who do not join into the rows, but rather pray by themselves in places near to the door (of the masjid). So these individuals are the ones whom the hadeeth is directed to. As for the man who enters the masjid and tries to join into the row but is not able to, nor does anyone come that will join him (in the second row), then he can pray by himself. And Allaah does not burden a soul with a responsibility, except that He has given it the ability to fulfill the responsibility. And this is the view of Shaikh-ul-Islaam Ibn Taimiyyah.

[Al-Asaalah, Issue #10]

Fataawaa of Shaikh Al-Albaanee (rahimahullaah)

From Al-Asaalah Magazine Issues 1-21, Translated and Arranged by: Isma'eel Alarcon

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Abu Hurairah [radiyallaahu-anhu] said that the Prophet[sallal-laahu-alayhi-wasallam] said: None of you should point a weapon towards him Muslim brother, for he does not know, satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).
Sahih Al-Bukhaari 9/7072

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The 1st Thing to Call to.

Questioner:

"Should we start our call by freeing ourselves from D ā 'ish, or by calling to Salafism as a whole and explaining it?"

Shaykh Sulaym ā n ibn Abd ī llah Abul-Khayl said:

"The answer to this question is - start by calling to Tawh ī d and exclusive devotion to A ā h - 'Azza wa Jall, as we have established during the lecture, because starting with that is acting in accordance with the Sunnah of the Messengers, the disciples of the Messenger of A ā h, and the rightly guided Im ā ms till this present day, for their work and the core of their concern is Tawh ī d and connecting people to A ā h - 'Azza wa Jall - and strengthening their link with Him.

This is because for anyone who is able to achieve this and establish it, other matters, such as warning against evil and these sectarian organisations, parties and groups that have risen against us in recent times, will be easy.

As for Salafiyyah, it means the followers of the Pious Predecessors (as-Salaf us- ā li) - the disciples and those who followed them until the present day and until the Day of Rising as well. This is because the Prophet ﷺ said:

'There will always be a group amongst my nation victorious following the truth, unharmed by those who oppose them until the Hour comes.'

It was asked, 'who are they?'

He said, 'They are those whose belief is what I believe and what my disciples believe.'

For this reason, anyone who comes to us claiming Salafism or adherence to this methodology, while having connections with sectarian parties and institutions or engages in acts that oppose this way and methodology, will not be considered as one who follows the methodology of Ahl us-Sunnah wal-Jam ā 'ah and the Pious Predecessors. Anyone who traces the path, state of affairs, and history of the Pious Predecessors, will find that which brings peace of mind and joy to the heart, and boosts optimism and charity that serves this religion and belief.

Sheikh ul-Isl ā m, Ibn Taymiyyah says:

'Ahl us-Sunnah wal-Jam ā 'ah, who are the Salaf us- ā li , follow the truth and show mercy to A ā h's creatures.'

Salafism is not a mere statement to be uttered, banner to be raised or an aspect of materialism over which people compete with one another and criticise one another. Rather, it is a flawless path, an upstanding methodology and conformity to what came from the Head of all messengers and All ā h's Commandments in His Lucid Book."

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"The First Thing to Call to"

Shaykh Sulaym ā n Abul-Khayl

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The Prophet (peace and blessings of Allaah be upon him) said: "If your good deeds make you happy and your bad deeds make you sad, then you are a believer." (Narrated by Ahmad, Ibn Majaah and others from the hadeeth of Abu Umaamah; it is a saheeh hadeeth).

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Corruption

قال الإمام ابن القيم رحمه الله :
فَلَا شَيْءٌ أَفْسَدَ لِلْأَعْمَالِ
مِنَ الْعَجَبِ وَرُؤْيَا النَّفْسِ.

Ibn al-Qayyim Ra īmahull ā h: There is nothing that corrupts the deeds more than;

- Self amazement
- & Looking up to one's own self

● [": 1257 الفوائد ١٥٢١] Some persons from the Ansar asked for (something) from the Messenger of Allah (s.a.w) and he gave them. They again asked him for (something), and he gave them. Then he said: 'whatever of good that I have, I would never hoard it from any of you. (Remember) whoever abstains from asking others, Allah will make him content, and whoever tries to make due, Allah will suffice him. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and more encompassing than patience."

Reference : Jami' at-Tirmidhi 2024
In-book reference : Book 27, Hadith 130
English translation : Vol. 4, Book 1, Hadith 2024
Learn more Sunnah from this amazing app Prophet

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“ If Allah wishes for people evil, he makes beloved to them nakedness.”

Sheikh Ibn Baaz, rahimahu Allah said; “The nudity of a woman in her dress is evidence of the anger of Allah upon her. Therefore, when Allah became angry at Adam and Hawaa, he uncovered that which was hidden of their private parts, so the angrier Allah gets with the woman, the more she undresses whereas the more pleased Allah is with a woman, the more she covers (out of modesty).”

Allah subhanu wa ta’ alaa says; “O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts.” [Surah Al- ‘araf, Ayah 27]

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The excellence of night prayer



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Numerous Prophetic narrations and Quranic verses mention the excellence of night prayer and the merit of those who perform it regularly. Allah The Almighty, Says (what means): "O you who wraps himself [in clothing], arise [to pray] the night, except for a little – half of it – or subtract from it a little or add to it, and recite the Quran with measured recitation."

[Quran 73: 1-4]

It is reported that the Messenger of Allah sallallaahu ‘alayhi wa sallam (may Allah exalt his mention) said: “Allah, Our Lord, descends (in a manner befitting His Majesty) to the nearest heaven to us of this universe during the last third of the night and says: ‘Is there anyone to call upon Me so that I shall respond to him (fulfill his prayer). Is there anyone to ask of Me that I may grant his request. Is there anyone to seek My forgiveness so that I shall pardon him (and forgive his sins)’ .”

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[Al-Bukhari and Muslim]
Mu’awiyah b. Murrah said:

"I lived during the time of 70 of the Companions of Muhammad [] and had they lived among you today they would not recognize any of your acts except the Adh ā n!"

• [Hilyat al Awliy ā , (2/299)] Sulaym ā n ibn Saḥm ā n رحمه الله تعالى said:

If the man was a Muslim, and he was a doer of good in steadfastness. But then he happened to say something, or do something, or believe something which nullifies that - then the saying of, لا إله إلا الله did not benefit him.

[ad-Durar as-Saniyyah, 2/350]

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30th Jumada al-awwal 1439AH
17th February,2018

Narrated Khabbab bin Al-Art:
We complained to Allah’s Apostle (about our state) while he was leaning against his sheet cloak in the shade of the Ka’ba.

We said:
"Will you ask Allah to help us? Will you invoke Allah for us?"

He said:
"Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it.

Then a saw used to be brought and put on his head which would be split into two halves.

His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion.

By Allah!

This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San’a’ (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient."

(See hadeeth No. 191, Vol. 5)

[Sahih Al-Bukhari , Chp 085 Saying Something under Compulsion (Ikraah) , Hd No.76]

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Lagos, Nigeria



The Messenger of Allaah,
صلى الله عليه وسلم, said:
"Virtue is noble behavior,
and sin is that which
creates doubt and you do
not like people to know
about it."

[Muslim]

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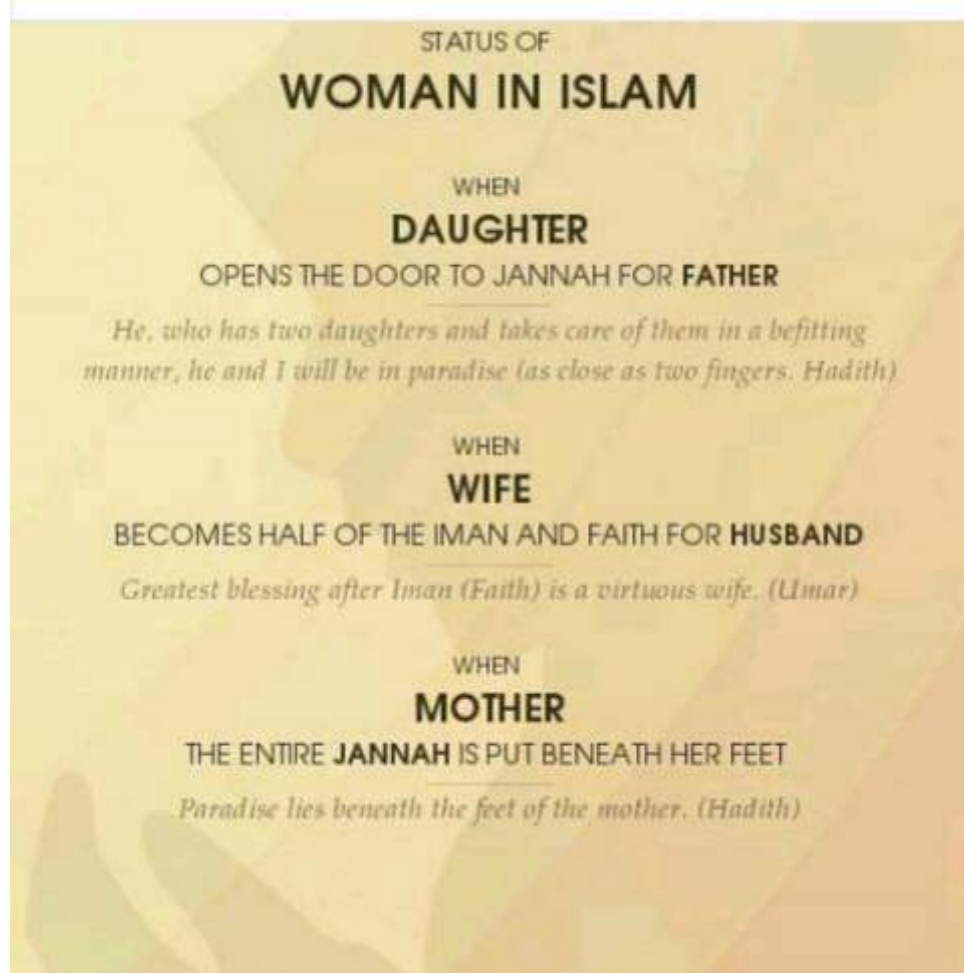


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Sheikh Assim Al-Hakeem



1 hr • 🌐

QUESTION:

Is it allowed to pray behind a Imam Who Believes On Amulets (Tawez) That they can help ? Can I pray at home bcz the imam or of masjid believe on amulets

ANSWER:

If he believes in amulets, you must not pray behind him! Look for another masjid that follows the correct Aqeedah or pray in a second congregation behind someone who has a correct Aqeedah.

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The Messenger of Allaah [sallallahu-alayhi-wasallam] said: Do not regard any good deed as insignificant, even meeting your brother with a cheerful face.

Saheeh Muslim. Number: 2626

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Ibn Abb ā s delayed Maghrib after the sun had set, and the stars had appeared because he was teaching the people — and his response to those who tried to correct him:

Abdull ā h Ibn Shaq ī q narrated, “Ibn ‘Abbas once delivered a lecture to us after ‘Asr prayer until the sun had set and the stars had appeared. The people began to say: ‘The prayer, prayer!’ So a man from the tribe of Ban ī Tam ī m came forward and without slackening or turning away continued calling out: ‘The prayer, the prayer!’ Ibn ‘Abb ā s said: ‘Do you teach me the Sunnah? [Do you teach us about the prayer?] You are deprived of a mother!’ Then he said: ‘I saw the Messenger of Allah (ﷺ) combining the Dhuhr and ‘Asr prayers and also the Maghrib and ‘Ish ā prayers.’ ‘Abdullah Ibn Shaq ī q said: “Something stirred in my heart regarding what he had said. So I went to Abu Hurairah and I asked him about it and he affirmed the truth of the saying of Ibn ‘Abb ā s.”

Reported by Muslim, no. 705

In a similar narration in the following had ī th of Sah ī h Muslim. Ibn ‘Abb ā s (radiyall ā hu ‘anhum ā) affirmed that it is allowed to combine the prayers, even whilst resident in one’s hometown, for a valid reason.

Ibn Hajr pointed out that the meaning of this Arabic idiom is that the man was behaving foolishly and with ignorance, so Ibn ‘Abb ā s was dissociating himself from him. Al-‘Ayn ī in ‘Umdatul-Q ā r ī stated that it is a statement of rebuke and astonishment, and as with all idioms, it is not taken upon the apparent wording.

We see here the importance of the understanding of the Sah ā bah. There are people who think they know shar ī ‘ah rulings and they become agitated when they encounter what seems contrary until they come up against a scholar of Sunnah and Had ī th who explains to them what is correct.

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Are you in debt? call upon your Lord!



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Al-Tirmidhi (3563) narrated from ‘Ali (may Allaah be pleased with him) that a mukaatib (slave who had entered into a contract of manumission) came to him and said: “I am unable to pay off my manumission; help me.” He said: “Shall I not tell you some words which the Messenger of Allaah (peace and blessings of Allaah be upon him) taught me? And if you have debt like the mountain of Seer, Allaah will pay it off for you. He said:

are you in debt? call upon your Lord !

Al-Tirmidhi (3563) narrated from ‘Ali (may Allaah be pleased with him) that a mukaatib (slave who had entered into a contract of manumission) came to him and said: “I am unable to pay off my manumission; help me.” He said: “Shall I not tell you some words which the Messenger of Allaah (peace and blessings of Allaah be upon him) taught me? And if you have debt like the mountain of Seer, Allaah will pay it off for you. He said:

‘Say: “‘ Allaahumma akfini bi halaalika ‘an haraamika wa aghnini bi fadlika ‘amman siwaaka”’

O Allaah, suffice me with what You have permitted so that that I have no need of that which You have forbidden, and make me independent of means by Your bounty so that I have no need of anyone besides You).

- This hadeeth was classed as hasan (sound) by al-Albaani in Saheeh al-Tirmidhi

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Narrated Abu Huraira:

Allah’s Messenger talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ " فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ " . وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا .

Reference

: Sahih al-Bukhari 935

In-book reference

: Book 11, Hadith 59

There’s still enough time for Kahf if you haven’t done so yet.

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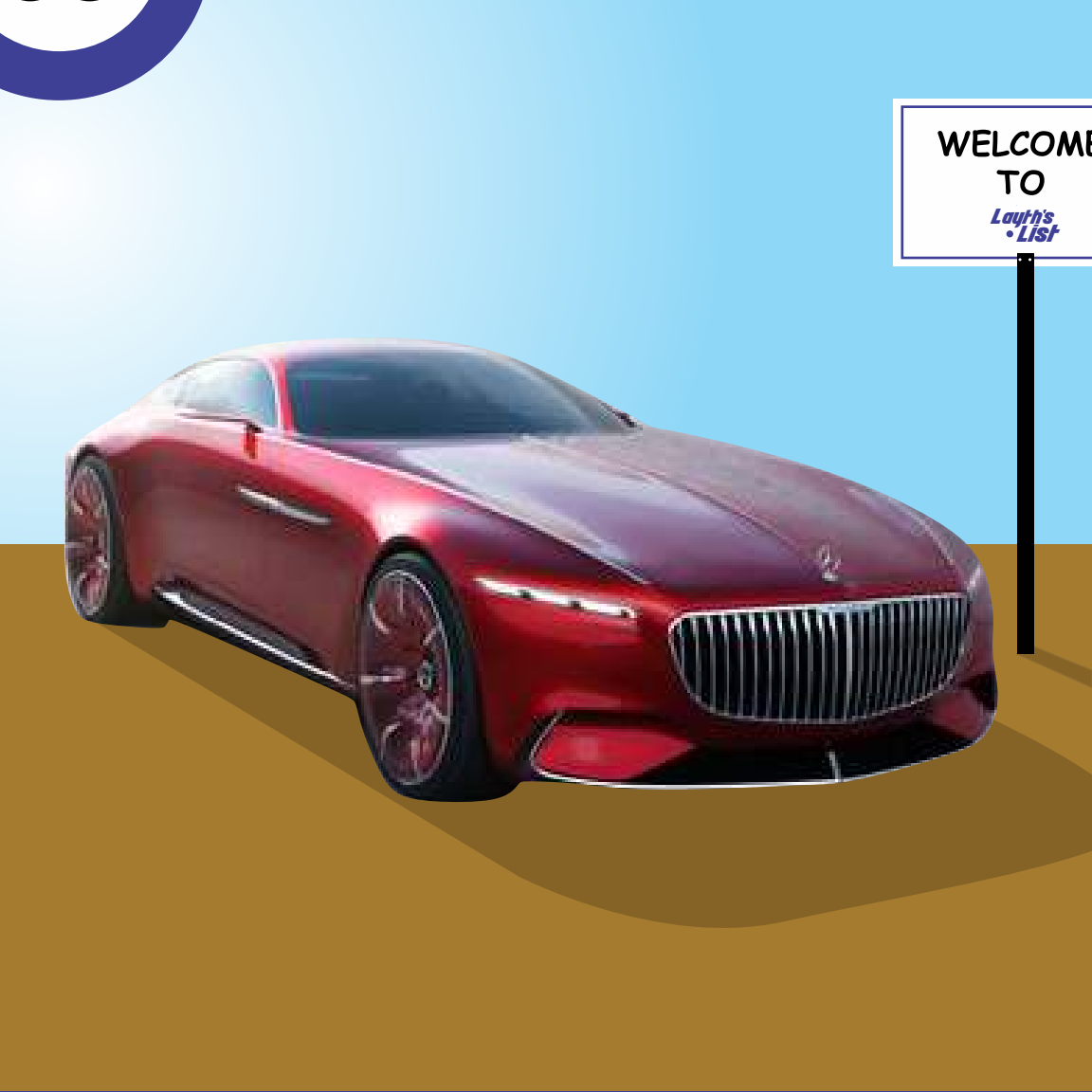
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Supplication on Alighting at a Halt



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Supplication on Alighting at a Halt

Khaulah bint Hakim (May Allah be pleased with her) reported: I heard the Messenger of Allah saying, "Whosoever alights somewhere and says: ‘A’udhu bikalimat-illahit-tammati min sharri ma khalafa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),’ nothing will harm him until he leaves that place.”

[Muslim].

Commentary: Wherever and whenever we stay, be it at night or in the day time, for a short or long duration, we should recite this supplication.

Ibn ‘Umar (May Allah be pleased with them) reported:

Whenever the Messenger of Allah set out on a journey, he would say by nightfall: "Ya ardu, Rabbi wa Rabbuk-illahu, a’udhu billahi min sharriki wa sharri ma fiki, wa sharri ma khuliqa fiki, wa sharri ma yadibbu ‘alaiki; a’udhu billahi min sharri asadin wa aswadin, wa minal-hayyati wal-‘aqrabi, wa min sakinil-baladi, wa min walidin wa ma walad [O land, my Rubb and your Rubb is Allah, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allah from lions, black serpents, scorpions and from the inhabitants of the place, and from the parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)].”

[Abu Dawud].

Commentary: This prayer teaches us to seek Allah’s Protection against all animals and poisonous insects of the earth. Among earth dwellers are also included jinn. In the dark of night one may encounter harm from all such creatures. We are recommended to recite this prayer more at night, than during the day because harm is more likely to take place at night; and whoever recites this prayer with the firm belief that Allah will protect him against all the evils mentioned in the Hadith, Allah

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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

See you next week in shaa Allah!

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